

The history

looke, nere looke, the Eagles are gonne, crowes and dawes,
crowes and dawes, I had rather bee such a man as *Troilus*,
then *Agamemnon* and all Greece.

Cres. There is amongst the Greekes *Achilles* a better
man then *Troilus*.

Pan. *Achilles*, a dray-man, a porter, a very Cammell.

Cres. Well, well:

Pan. Well, well, why haue you any discretion, haue you
any eyes, doe you know what a man is? is not birth, beauty,
good shape, discourse, man-hood, learning, gentleness, ver-
tue youth, liberallity and such like, the spice & salt that sea-
son a man.

Cres. I a minst man, and then to bee bak't with no date in
the pie, for then the mans date is out:

Pan. You are such a woman a man knowes not at what
ward you lie:

Cres. Vpon my backe to defend my bellie, vpon my wit
to defend my wiles, vpon my secrecy to defend mine honesty,
my maske to defend my beauty, and you to defend all
these: and at al these wards I lie, at a thousand watches.

Pan. Say one of your watches.

Cres. Nay Ile watch you for that; and thats one of the
chiefest of them two: If I cannot ward what I would not
haue hit: I can watch you for telling how I tooke the blowe
vnlesse it swell past hiding and then its past watching:

Pan. You are such another:

Enter Boy:

Boy. Sir my Lord would instantlie speake with you.

Pan. Where?

Boy. At your owne house there he vnarmes him:

Pan. Good boy tell him I come, I doubt he be hurt, fare ye
well good Neice:

Cres. Adiew vnle:

Pan. I wilbe with you Neice by and by:

Cres. To bring vnle: *Pan.* I a token from *Troilus*:

Cres. By the same token you ate a Bawde,
Word, voves, guifts, teares and loues full sacrificize:
He offers in anothers enterprize,
But more in *Troilus* thousand sould I see,
Then in the glasse of *Pandars* praise may bee:

Yet

of Troilus and Cresseida.

Yet hold I off: women are angels woing.

„Things woone are done, ioyes soule lies in the dooing.
That shee belou'd, knows naught that knows not this,

„Men price the thing vngaind more then it is,

That shee was neuer yet that euer knew

Loue got so sweet, as when desire did sue,

Therefore this *maxim* out of loue I teach,

„*Atchinement is command; vngaind beseech,*

Then though my hearts content firme loue doth beare,

Nothing of that shall from mine eyes appeare. *Exit.*

Enter Agamemnon, Nestor, Vlisses, Diomedes,

Menelaus with others.

Ag. Princes: what grieve hath set these laundies ore your
The ample proposition that hope makes, (cheekes?)

In all designes begun on earth below,

Failles in the promist largeness, checks and disasters,

Grow in the vaines of actions highest reard.

As knots by the conflux of meeting sap,

Infects the sound Pine, and diuerts his graine;

Tortue and errant from his course of growth.

Nor Princes is it matter new to vs,

That we come short of our suppose so farre,

That after seauen yeares siege, yet Troy walls stand;

Sich euer action that hath gone before,

Whereof we haue record, triall did draw,

Bias and thwart: not answering the ayme,

And that vn bodied figure of the thought,

That gau't surmised shape: why then you Princes,

Do you with cheekes abasht behold our workes,

And call them shames which are indeed naught else;

But the protractiue tryals of great *loue*,

To finde persiftiue constancie in men,

The fineness of which mettall is not found,

In fortunes loue: for then the bould and coward;

The wise and foole, the Artift and vnread,

The hard and soft secme all affyn'd and kin,

But in the winde and tempest of her frowne,

Distinction with a broad and powerfull fan,

B 3.

Puffing